The Taskforce on the Churches and Corporate Responsiblity
and
The Centre for the Study of Religion in Canada, Emmanuel College

WORKSHOP ON THE CHURCHES AND THE ENVIRONMENT

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ENVIRONMENTAL IMPACT OF INTERNATIONAL FINANCIAL INSTITUTIONS AND CORPORATIONS: EXAMPLES OF CHURCH ACTION IN THE 1980's

Prepared by the Taskforce on the Churches and Corporate Responsibility

I CERRO COLORADO COPPER MINE: PANAMA

Early in the decade the government of Panama sought to develop extensive deposits of copper lying beneath the homelands of the Guaymi Indians. Its corporate partners were to be Texasgulf, partly owned by the Canadian public, and backed by the Export Development Corporation. Later Texasgulf was replaced by a U.K. company, RTZ, which has a number of Canadian subsidiaries, the principal one being Rio Algom. The Export Development Corporation stated that it was still willing to extend export credits of $1.1 billion.

Panamanian church leaders expressed strong concerns, both for the 50,000-70,000 Guyami Indians who would be affected, and for the environment. The Guyami themselves publicized their cause at several international events, emphasizing the social and environmental impact of the project. 92 Indian communities and 160,000 acres of land would be affected. In addition, the open-pit mining operation would threaten the area's water supplies, and a hydro dam associated with the project would flood huge areas of land and damage fishing stocks. There was strong support by Canadian churches for the Guayami in their protests.

II LA CHAPELLE HYDRO-ELECTRIC DAM: HAITI

In 1976, CIDA financed a study to determine Haiti's hydro-electric potential, following which Haiti approached the Inter-American Development Bank (IADB) for financing the construction of a hydro dam at La Chapelle. In 1982, 210 Canadian missionaries in Haiti wrote a well-publicized letter to the Prime Minister expressing dismay that this request was being seriously considered by the IADB. They pointed out that a wide area of agricultural land would be flooded, and the displaced population could only seek work in Port-au-Prince where there was already a 50% unemployment rate.

The IADB contracted the Canadian engineering consulting firms, Shawinigan and Ginter of Montreal to undertake a feasibility study. The Taskforce and Energy Probe followed up with the company, the Canadian government and the IADB. Eventually, expressions of public concern and reservations expressed in the feasibility study led to the indefinite postponement of the project.

III MARCOPPER MINES, CALANCAN BAY: PHILIPPINES

Placer Dome, a Canadian mining company, entered into partnership with Marcopper, a Philippines company effectively owned by President Marcos to develop a mine site in Calancan Bay. Tailings from the mine were dumped into the bay, ruining the fishing industry which had provided the livelihood of the local population. Environmental groups in the Philippines have put pressure on the Aquino government; the Taskforce has met several times with the management of Placer Dome, filed a shareholder

proposal in 1988, and raised questions at the Annual Meeting in 1989. Current status of this case is that the Philippines environmental group has asked the churches in Canada to obtain an independent assessment of an environmental impact statement commissioned by Marcopper to see if it if it conforms to Canadian environmental standards.

IV BALBINA DAM: BRAZIL

The Balbina Dam (on the Uatuma River, a tributary of the Amazon) is one of the first projects in a massive scheme to develop the hydro-electric potential of the Amazon River system with World Bank financing. It has created very serious environmental degradation and human suffering. This case study is being developed further under the heading "environment and native peoples"

SUMMARY

In each case, the initiative came from the government of a Third World country wishing to promote development. In two cases it was in co-operation with a multinational mining company; in the other two it sought financing from the IFIs for large government-owned energy projects. In the Panama and Haiti cases, the Canadian government was also involved.

Each project is located in a remote area; its benefits are for industry in the urban parts of the country concerned or for the government and a multinational. The environmental impact on the immediate vicinity is such that local people are either dislocated, or their means of livelihood (farming, fishing), is destroyed. There are very strong parallels with similar projects in Canada's North.

Canadian church response through the Taskforce and other coalitions is in support of the local people - indigenous people or subsistence farmers or fishermen. Requests for assistance in each case came from local partners working in support of the affected people. Action has been to bring pressure on the Canadian government (CIDA, Export Development Corporation, Canadian member of IFIs), on the IFIs themselves (World Bank, IADB), and on the corporations involved.

CRITERIA

TCCR's previous history with the IFIs had been a long struggle to promote the inclusion of human rights criteria in decision-making for loans from the international development banks. In the area of environmental criteria the churches are still in the process of determining if a similar approach is appropriate. Thus far the emphasis has been on seeking a process which will enable the local people to participate in making the decisions.

The churches are only beginning work in advocating environmental criteria for corporations. The first step has been to press corporations to develop their own criteria and agree to procedures which give the public better access to information so it can monitor the company's performance. The Taskforce has developed a model code for forest land management which emphasizes the need for access to information and auditing procedures.

ENVIRONMENTAL CRITERIA FOR PROJECT FUNDING

Robert Fugere, Executive Director, ICFID

General Considerations:

None of the major Canadian denominations directly implement projects overseas but rather see our role as partners supporting the efforts of indigenous churches and NGO's. The primary focus of most partners and therefore, ourselves lies with issues of poverty and subsistence, with debt questions and only indirectly, with natural environmental concerns. Most church development agencies therefore approach ecological issues from within a prior commitment to socio-economic sustainability.

Recently, however, CIDA has made environmental protection one of its prime issues (along with women in development). After first establishing internal criteria and benchmarks for its own projects in 1983, CIDA is now requiring that similar benchmarks be applied for NGO projects seeking CIDA matching funds. Unfortunately, in neither this issue nor that of women, has CIDA found a way to avoid the appearance of imposing in a neo-paternalist fashion these concerns on us or our brothers and sisters in the Two-Thirds World. Nor has CIDA's four rather -negative categories (#1: Project excluded - less than $50,000; #2: adverse environmental effects insignificant; #3: adverse environmental effects significant, but easily mitigated; #4: adverse effects significant or unknown. Assessment required) led to a more integrated concern for the environment on the part of most NGO's.

Review of Church Development Agencies' Criteria:

1. CCODP: Last year CCODP approved an initial policy discussion that argued: "Development is linked to the solution of environmental issues and, more generally, to an understanding and respect for the existing relationship between ecology and development. However CCODP must integrate environmental decision acording to its own mandate and within a problematic specific to it..." (p. 8). They went on to identify some "work options", including making the implicit concern for the environment more explicit in their vision of development, to involve Southern partners in formulating environmental criteria for project approval, to raise questions concerning the use of toxic agrochemicals and to raise the ecological profile in their National Education Program on the Americas.

2) United Church of Canada: DWO:
In January 1989 the WD+R Committee had approved by DWO Executive, its updated definition of development which explicitly encompassed "the concept of self-reliance, ecological awareness and sustainability:. This was accompanied by a resolution affirming DWO's commitment to raising consciousness about the potential ill-effects of the global warming process. There are no specific environmental criteria used in project selection.

3) Anglican Church of Canada/PWRDF:
No approved policy on environment yet. Responds to CIDA's environmental categories for individual projects.

4) Presbyterian Church in Canada/PWS:
No approved policy on environment yet. Project submission forms ask for local comment if any environmental considerations are involved.

ICFID:

Three years ago the ICFID Board decided to focus its funding support on the sectors of alternative sustainable agriculture and primary, community based health care. Although primarily undertaking a strategy of support and training for small farmers (0-4 acres), the emphasis on sustainable agriculture explicitly affirmed an ecological concern for water pollution and soil damage resulting from excessive dependence on agro-chemicals (often for export). Project submitters are regularly requested to be more explicit about the farming strategy they are promoting and priority is given to demonstrably sustainable methods.

Conclusion:

The churches are concerned with the planet's natural ecology but in their development support, no agency has yet worked out how to translate this global concern into workable project criteria that respect the partners' priorities for poverty alleviation. Only as agencies sharpern their own development focus does it become possible to design more specific criteria on ecology.

Appendix to ICFID paper

CANADIAN GOVERNMENT CRITERIA FOR ENVIRONMENTAL IMPACT OF DEVELOPMENT PROJECTS

ENVIRONMENTAL SCREENING OF NGO DEVELOPMENT PROJECTS

[Excerpts from a document prepared by the Canadian International Development Agency (CIDA)]

Sustainable development:

Sustainable development is defined as development that meets the needs of people today without compromising the ability of future generations to meet their needs. (It) therefore includes not only the wise and sustainable use of natural resources, but also the protection and management of the environment that supports these resources - the air, water, and soil. Environmental protection must therefore be an integral part of any development process. In order to have maximum effectiveness, the incorporation of environmental protection into the development process should occur...early in the planning stages....

Definition of environmental impacts:

The definition of environmental impacts refers not only to impacts that cause the physical and biological environment, but also include any changes to the social, economic and cultural environments which occur as a consequence of these physical and biological changes.

The changes in the socioeconomic environment may in turn alter the management patterns or use of some natural resource, and this may create other environmental problems.

For example, a stream diversion project may result in a decrease in the water quality and quantity flowing downstream of the weir. This represents a **physical impact** on the environment.

A **biological impact** would occur if the water quality and quantity changed in such a way that an important fish species could no longer survive in the stream and died out.

An associated **social impact** could then follow if there was a village downstream that relied on that fish species for its main food source. (This could lead) to a change in their use of natural resources if for example, the (village changes) to intensive agriculture to produce the protein that was previously supplied by the fish. If marginal land not well suited for agriculture is cleared and worked, significant environmental problems such as rapid deforestation leading to erosion, drought and flooding could result....

CHURCH POLICY AND ADVOCACY ON ENERGY ISSUES

Prepared by the Taskforce on the Churches
and Corporate Responsibility

Church work on energy issues has been shared among at least three coalitions: GATT-Fly (now the Ecumenical Coalition on Economic Justice), Project North (now the Aboriginal Rights Coalition), and the Taskforce. Early highlights were church involvement in the Mackenzie Valley Pipeline debate through the work of Project North, and the publication by GATT-Fly of Power To Choose: Canada's Energy Options (1981). In 1981, and Energy/Environment sub-committee of TCCR began research and action on nuclear fuel cycle issues.

The pipeline debate, the research underlying Power to Choose, and later the work on nuclear fuel cycle issues challenged the churches to develop policy statements or working papers on energy issues. These included: Anglican Church of Canada, "Energy" (1980); Canadian Conference of Catholic Bishops, "Northern Development, At What Cost?" (1975), and "Submission to National Energy Board" (1977); United Church of Canada, "The Nuclear Option for Canadians" (1980) and "Energy and the Church" (1982); Presbyterian Church in Canada, "Peaceful Uses of Nuclear Energy" (1983); Lutheran Church of America - Canada Section, study paper on "Energy and our Future: Who is Deciding?".

In the intervening years, all three coalitions continued work in the areas of energy policy (GATT-Fly), impact of energy resource development on native peoples (Project North and TCCR), and nuclear fuel cycle issues (TCCR).

TCCR denominational representatives met recently to review current denominational activities relating to energy, and to consider how TCCR could assist them. (The Ecumenical Coalition on Economic Justice and the Aboriginal Rights Coalition will very likely also continue to work on energy-related issues through their mandates relating to economic justice and aboriginal rights, respectively.)

TCCR members will be proposing the following framework for energy work in TCCR to the Board in the near future.

Future work will continue the overall thrust of the energy work of TCCR and the member churches, which has been to emphasize responsible stewardship and just distribution of energy resources:
- ensuring their sustainability for future generations;
- avoiding ecological destruction in conjunction with exploration or development;
- involving the people most affected, most often native communities, in decisions regarding resource development;
- shifting the focus from expansion of supply and use of energy to better management of the demand for energy through

conservation and efficiency;
- supporting the development of renewable alternative fuels.

This approach has already been manifested in specific activities on nuclear issues, fossil fuel development projects, and global warming.

The objective of further work will be defined as working in conjunction with other NGOs to shift the policies of Canadian corporations (public and private) and governments increasingly toward and emphasis on responsible management of energy demand rather than further expansion of the supply, which threatens the integrity of eco-systems and human communities. (Overall co-ordination of research and advocacy would be through TCCR's Domestic Issues Committee, with individual member churches taking the lead within specific energy sectors.)

a) Nuclear Sector
   - draw on TCCR work on high and low-level wastes
   - focus on advocacy relating to the coming Environmental Assessment hearings on the high-level waste disposal plans of Atomic Energy of Canada Ltd. (a crown corporation)
   - relate to the Nuclear Phaseout Campaign (which affects both crown and private-sector corporations)

b) Fossil Fuel Sector
   - draw on previous coalition work related to corporations, governments and local groups regarding specific energy developments and energy policy; draw on research provided by Bob Geddes on renewable energy and conservation
   - focus on global warming and policy implications for reducing fossil fuel emissions

c) Hydro-electric Developments
   - focus on major hydro-electric developments being proposed for James Bay and Hudson's Bay involving crown corporations in Ontario, Quebec, and Manitoba

GLOBAL WARMING AND ATMOSPHERIC POLLUTION

Over the past ten years, the churches in Canada have addressed a number of problems related to threats to the integrity and quality of the atmosphere. These efforts have included research, analysis, education and co-ordinated advocacy.

In the early 1980s, acid rain was a priority concern to a number of churches. TCCR provided leadership through correspondence and senior management meetings with two of the largest Canadian emmitors of acid rain-causing gases, ie. INCO and Noranda. The United Church made a submission to the Parliamentary Sub-committee on Acid Rain. Most of the member churches of TCCR were involved in a consultation in 1984 where representatives of U.S. denominations were brought to Toronto to learn more about acid rain. The Canadian churches were successful in getting their U.S. counter-parts to embark on education and action to convince the American administration to take the issue seriously.

The Jesuits provided initiative in the Taskforce concerning the impact of lead emissions primarily from transportation sources. This arose out of their work in the Riverdale area of Toronto where high lead levels had been detected in children resulting in developmental problems. TCCR played an active role in encouraging the federal government to ban the use of lead in gasoline.

In 1988, the United Church developed policy, educational materials and carried on advocacy regarding the depletion of the atmospheric ozone layer as a result of CFCs (chlorofluorocarbons). This information was shared with other churches through TCCR because of the interest of many congregations in ways that they could make a positive contribution (eg. stopping the use of foam coffee cups).

Global warming is now emerging as a priority for a number of TCCR members, in particular the United Church and the Presbyterian Church. The burning of fossil fuels for energy production is the largest single contributing source of carbon dioxide, the major greenhouse gas. TCCR had been involved in some corporate responsibility and government work in the early 1980s related to the energy sector and the need to shift toward management of energy demand through efficiency and conservation rather than a constant expansion of supply. Drawing on this history, TCCR has now been providing a forum for the churches to co-ordinate their efforts on the energy component of global warming.

Canadian churches have initiated a relationship with European and American churches to develop complimentary advocacy strategies. One example was the preparation of a TCCR brief to the federal government in September 1989 arguing for some priority to be given to global warming in European/Canadian/US meetings on environmental co-operation under the Helsinki Accord. Further international involvement of TCCR and member churches is likely following the WCC Convocation on Justice, Peace and the Integrity of Creation (Seoul, March 1990) where participants covenanted to work together to address the problem of atmospheric destruction and climate change.

- Prepared by David Hallman, United Church of Canada

A SPECIFIC RESPONSE TO GLOBAL WARMING
AND ENERGY ISSUES - TCCR

Introduction and Overview

Over the past year, the Task Force on the Churches and Corporate Responsibility has initiated a project which investigates current technological responses to global warming within the Canadian context. The thrust of the project is the development of a data base which catalogues companies, research groups and lobby associations that are involved with renewable energy and conservation technologies. An important adjunct to this compilation work has been an evaluation of government programs, a historical review, and a general assessment of the various technologies and branches of the renewable energy and conservation fields. Some initiative for the project came by way of requests from Interchurch groups in Europe.

Over time, the project has developed a major focus on renewable resources. This has come about for many reasons. Conservation measures and technologies are now the primary, if not sole, focus of some of the major lobby groups (eg. Energy Probe) and current government programs. Such programs have as their goal (as quoted in a recent provincial publication) the stabilization of greenhouse gases, albeit in the form of reduction of current levels. Renewables, on the other hand, are oriented to the complete eradication of greenhouse gases and in general are much more friendly towards the environment. At worst, renewable alternative fuels lead to a net gas contribution of zero.

There are also some important implications within the church for the promotion of renewable energy sources. Such resources provide an effective framework by which the church can examine the positive use of high level technologies within the demands of today's society. There is also the potential for a greater contribution to Third World concerns and problems by way of positive technology transfers. Renewable energy technologies will, in general, be of far greater value to those countries whose per capita energy use if at quantum levels lower than Canada (one of the greatest per capita users of energy).

Government and Public Programs

Government policy aimed at energy concerns has changed drastically over the past few years. During the late 1970's and early 1980's, in response to the energy crisis of the mid-70's, a wide variety of federal and provincial programs promoting conservation and alternative energy were initiated. This resulted in the publication of much research and the development of considerable initial technology. Examples of specific federal programs include the Purchase and Use of Solar Heating Program

(PUSH), the Forest Industry Renewable Energy Program (FIRE), and the Canadian Industry Program for Energy Conservation (CIPEC). The latter saw an overall reduction of energy usage per unit of production of 24% and a savings among the participating 678 companies of $2.4 billion.

In 1985 and subsequent years, the conservation and alternative energy sector witnessed a sharp drop in federal support. Specific programs were drastically reduced or cut completely. A scaled-down funding program was established in 1988 called the Energy Efficiency and Diversity Initiative (EED), but by several accounts the actual funding amounts available are reduced by about 80% from five years previous. At the same time, the division of energy was terminated at the National Research Council, and most recently, all of the conservation and renewable energy offices (CREO) have been closed.

Current provincial programs are too varied to summarize succinctly. Recent specific developments include 1) The Southwest Alberta Energy Institute designed to stimulate solar and wind power research and energy conservation - funded at about $1 million per year; 2) tax incentives promoting the use of gasohol in Manitoba; 3) various rebate programs (eg. B.C. and Ontario) promoting energy efficient appliances; 4) the current proposed strategy on global warming by the Government of Ontario.

Data Base Summary

The data base is currently divided into 7 general fields of renewable energy - conservation groups.

Wind Energy

Canada is viewed as a technological world leader in wind energy research and development, particularly with respect to the vertical axis Darrieus turbine system. In 1988, Canada's first wind farm project - and the world's most northerly utility connected system - was opened in Cambridge Bay, N.W.T. The data base lists 20 companies, 6 utilities, and several research institutes currently active in this field.

Active and Passive Solar Energy

Three days of average solar radiation on one square metre of surface in Canada yields the energy equivalent of one litre of oil. Current installations of solar collectors in Canada are estimated to account for annual energy savings of 170 million kWh. Much industry focus has been on use of solar energy for water heating. In 1988, the world's largest solar air heating system was completed at Ford Motor's Buffalo plant by a Canadian solar firm. The data base lists 23 Canadian companies devoted to this type of work.

Photovoltaic Solar Power

This is technically a more complex application of solar power and is specifically devoted to electrical energy generation. Canada is becoming a technical leader in the application of these systems for remote and hybrid systems. There is good Third World potential for these developments. The data base shows 18 companies and 4 research institutes active in this work.

Small Hydro Energy Development

Small scale hydro-electric power generation is becoming popular in many parts of Canada, particularly in B.C., Ontario, and Atlantic Canada. Development and research interests range from small water-fall harnessing to low head submersible generations systems which are highly compatible with the environment. Over 20 companies actively involved with this work along with 3 research institutes and several utilities are listed in the data base under this category.

Earth Energy

This form of renewable energy is primarily developed through heat-pump systems which extract heat stored in the earth or within ground water systems. The primary use, therefore, is in space heating applications. This form of energy is considered by some to be the fastest growing renewable energy resource, and research shows that one doesn't have to live on top of a hot springs to make it cost effective. Thirteen companies are listed in the data base.

Bioenergy

There is currently much ongoing research into bioenergy, with applications ranging from ethanol and methanol extraction from wood and plants, to direct wood-waste heat energy. The former is considerably useful in the promotion of environmentally suitable transportation fuels, but requires extensive research support and large scale development. About 10 groups are actively involved with this work.

Cogeneration Systems

Cogeneration is the simultaneous production of electric power and thermal energy (such as steam). These systems are becoming increasingly popular, as it is realized that a cogeneration facility can yield overall energy efficiency of 80-85%, contrasted with 35-50% of utility power generators. Research and development involves major players such as Ontario Hydro and Consumers Gas, as well as several small firms and organizations. The data base lists of 40 companies.

R. S. Geddes
Knox College student, Year III

April, 1990

CASE STUDIES FROM THE AMAZON: PREPARED BY SCARBORO FOREIGN MISSION SOCIETY AND THE TASKFORCE ON THE CHURCHES AND CORPORATE RESPONSIBILITY

That environmental degradation caused by industrial development can create economic hardship and the loss of human rights is clearly shown by the Taskforce on the Churches and Corporate Responsibilities' work on issues related to the Amazon. During the last year, the Taskforce has concentrated its work on the Amazon on two cases which illustrate this: the Balbina Dam, and mineral exploration and development by Canadian companies. Work in these areas is carried out in cooperation with the Justice and Peace Office of Scarboro Foreign Mission. SFM has long been active in the Amazon region.

A. The Balbina Dam

As part of its plan for industrial development in the Amazon, the Brazilian government has begun construction of a vast network of hydro-electric dams. Electricity generated by these dams is to serve industry, particularly resource extraction industries. One such dam is Balbina, recently completed by the Brazilian public utility Eletronorte on the Uatuma River in Amazonas.

Construction at Balbina began in the late 1970s, but by 1986, work on the dam was stalled. That same year, the World Bank completed a major loan to the Brazilian Power Sector. The loan was not tied to any specific project, but construction at Balbina restarted soon after the loan was granted and local observers believe it facilitated the dam's completion. A more direct link between the World Bank and Balbina arises from commitments to address the dam's detrimental effects made by Brazil in conjunction with the loan.

Although it generates only a modest amount of electricity, Balbina was built at enormous human and environmental cost. Its extensive, shallow reservoir inundated vast areas, including indigenous villages and lands of the Waimiri-Atroari. The large volume of organic matter submerged in the reservoir is a suspected cause of fish kills, skin rashes and other downstream health problems. Settlers below the dam, who depend on fishing and farming, are suffering from loss of clean water for drinking, sanitation and agriculture.

Balbina has undermined the environment's capacity to sustain the local human population, thereby increasing hardship and denying basic rights. Three major consequences of the Balbina Dam must be addressed:

--- failure of the government to protect indigenous peoples and their rights;

--- relief for downstream residents; and

--- compensation for those who have suffered losses as a result of the dam's construction and operation.

The World Bank does not acknowledge responsibility for these consequence beause its 1986 loan was not directed to any individual projects, thereby raising serious concerns about such "sectoral" loans. Without the means to ensure that human rights and environmental loan criteria
are met, negotiating such undertakings as part of future loans appears of questionable value.

B. Mineral exploration and development...Brascan

The second case deals with mineral exploration and mining, which are major activities in the Amazon. Three major Canadian companies --- Alcan, Inco and Brascan --- have been active in mineral exploration and development for more than two decades.

Mining exploration and development have caused great harm to indigenous people in the Amazon through disease and degradation of traditional lands. The Brazilian government is both a major proponent of industrial development in the region and, simultaneously, the agent responsible for protection of indigenous peoples. As a result, mining companies may comply with government regulations but, at the same time, act in ways detrimental to indigenous people.

For example, a 1988 Brazilian ecumenical research report identified fourteen areas where subsidiaries of the Canadian investment company Brascan hold mineral exploration rights on "Indian Land". The company's response to the report was that it held no exploration rights on "Indian Land". The difference lies in the definitions each apply to the term "Indian Land". While the company may abide by regulations, its operations may still conflict with the claims of indigenous communities. In this situation companies must distinguish between what is legal and what is ethical.

Brascan's Jacunda tin mine: In 1989, the London Sunday Times published allegations of serious environmental damage resulting from operations at the Companhia de Mineracao Jacunda tin mine in Jamari National Forest, Rondonia, Brazil. The articles cited a World Bank study estimating that 90,000 hectares of rain forest have been affected by the mine and associated facilities. Their list of effects include soil degradation, siltation of adjacent water bodies and failure to reclaim land disturbed by the open pit operations.

At the time the Sunday Times article was published, Brascan held a 50% interest in the Mineracao Jacunda mine and since then has increased its stake to 100%. A spokesperson for the company denied the allegations published in the Sunday Times and stated that the company has a reclamation plan, is operating within regulations with the approval of Brazilian environmental authorities. The Taskforce continues to correspond with the company and gather more information about the mine's operations. A fact-finding trip to the Amazon organized by Probe International will include a Taskforce member and it is hoped it will permit a visit to the mine.

Aboriginal Rights Coalition and the Environment
(prepared for TCCR workshop, April 19, 1990)

The work of the Aboriginal Rights Coalition in relation to environmental issues recognizes the extent to which the land and natural environment, is central to aboriginal peoples for their spiritual, social, economic and cultural identity. In a pastoral statement of February 1987 (A New Covenant), leaders of the Christian churches affirm that "if Aboriginal peoples are to retain their self-understanding as a people and a culture, land rights are essential. Aboriginal societies are rooted in a special relationship between the people and the land."

Native people have expressed that by the time they ever get to the negotiating table for land claims, there will be no land left. It is also imperative that native people have a role in deciding how their land is used. Laurie Montour of the AFN said, "Native people are the human guinea pigs, whether it's uranium or pulp and paper effluent. Taking care of the environment is more than a job; for Native people it is a way of life. How can thousands of years of environmental experience, knowledge and culture be considered inferior to an eight-week study by a scientist who has never lived on the land?"

Aboriginal people have lived with the knowledge that without an integrated, harmonious relationship with the natural world, one cannot survive. It is from this perspective that ARC has been involved in issues relating aboriginal justice and the environment.

<u>Case Examples</u>

HYDRO-ELECTRIC DEVELOPMENT e.g. James Bay phase II, Severn River System in Northern Ontario

<u>James Bay phase II</u> includes two proposed hydro-electric mega projects: The Great Whale River Project and the Nottaway-Broadback-Rupert Project. Together, these two projects represent 14 hydro-electric centrals, 16 dams, 10 major storage reservoirs and over 70 dykes. It also represents 8 rivers that have to be diverted. These river systems will be destroyed. Along with the rivers, approximately 5,500 lakes and 5,000 square miles of commercial forest will be flooded and destroyed as well. Waterfowl nesting sights, all shoreline habitat, caribou calving grounds, snow goose staging areas... all will be destroyed. Other species such as the rare fresh water seals and equally rare wolverines will be affected. Fish in the drainage basins will be contaminated with mercury.

The projects also impact human lives. These projects will cause the destruction of the most productive areas of Cree traplines and hunting areas of Crees and Inuit. Forty percent of the adult Cree population remain as full-time hunters, living out on the lands in traditional winter hunting camps for six months of the year. The

Inuit still live from the marine animals of Hudson Bay.

In 1973, Hydro-Quebec built the La Grande Project without environmental review. History is about to repeat itself as the chance for environmental review is cut off by export contracts already signed between Hydro-Quebec and the States of Vermont and New York.

FORESTRY/PULPMILLS e.g. Northern B.C. and Alberta, Teme-Augama Anishnabai, Algonquins of Barriere Lake

Under present forestry practice, the future of Canada's forests is disconcerting. Various forms of forest license and tenure are being granted without proper environmental studies or socio-economic assessment. There are no baseline studies on land, fish or wildlife resources by which to measure the impacts of future industrial activity. Public testimony and scientific evidence demonstrate that the federal and provincial governments of Canada have displayed a blatant disregard for the long term sustainability of Canadian forests.

The annual allowable cut on crown land is already much greater than can be sustained. Moreover, there is no regulation of the volume cut on private lands. Longterm license and tenure agreements are being signed without meaningful public involvement, committing all the productive forests to corporate ownership for up to forty years. Pulp mill and timber development, worth billions of dollars, is being expanded across the country, having major environmental impacts on native communities, forests, wilderness, rivers and air without proper environmental assessment or resource planning.

The Algonquins of Barriere Lake want the Canadian and Quebec Governments to agree to a process for the development and implementation of a sustainable conservation strategy for the La Verendrye Wildlife Reserve in northwestern Quebec. The Algonquins, who depend on hunting and fishing for their survival, use the area for their traditional pursuits. Their way of life is threatened by clear-cut logging and other activities. One-half of the lands in the Wildlife Reserve have already been logged, and under the proposed 25-year Forestry agreements, the volume of timber logged will increase by up to 75 percent.

URANIUM MINING e.g. Northern Saskatchewan

The Hatchet Lake Band at Wollaston Lake, Saskatchewan is calling for a full federal public inquiry into uranium mining in northern Saskatchewan after a spill was discovered by Chief Benoanie of the Hatchet Lake Band as he happened to be flying over Rabbit Lake. This incident has stemmed public outcry for an inquiry of uranium mining in Canada. The Hatchet Lake Band is also requesting to be trained and involved in the monitoring process of the mine. Many questions remain unanswered as to the effects on drinking water,

on wildlife and fishing spawning areas, or on possible future economic developments, all of which the community depends upon.

MILITARY TRAINING e.g. Innu, Dene

The Innu of Nitassinan have been protesting low-level flying over their land for the last 10 years. As part of the environmental review process the DND report (EIS) was released in October 1989. Since that time numerous experts have reviewed the document and the FEARO panel has rejected the report as inadequately addressing the health and safety aspects to humans, the social ramifications of the base, the harm to animal and plant life, the destruction of a people and their way of life. ARC's response to the EIS was that the aboriginal perspective was not addressed in the document as specified in the guidelines, and failed to consider the extent to which the land is central to aboriginal peoples for their spiritual social, economic and cultural identity.

ABORIGINAL RIGHTS AND THE ENVIRONMENT: CORPORATE IMPACT

Prepared by the Taskforce on the Churches
and Corporate Responsibility

The Taskforce, usually working in conjunction with Project North, and with leadership from the Anglican Church, has given considerable time to corporate impacts on the environment which threatened the rights of native peoples. Previous issues (since 1980) include:

- Amax: the dumping of mine tailing affecting the Nishga Indians.
- Alcan: the Kemano Completion Project, damming rivers affecting the aboriginal territories of the Gitksan-Wet'sewet'an and Carrier-Sekano peoples.
- Gulf Canada: the building of a marine terminal at Stokes Point, Yukon, in an area of ecological sensitivity affecting native peoples.
- Norcen, Numan, Petro-Canada, Shell and other companies: oil exploration and development with environmental impacts on lands claimed by the Lubicon Lake Band; and Daishowa Canada (logging plans).
- Great Lakes Forest Products: mercury poisoning of the English Wabigoon river system, affecting the Whitedog and Grassy Narrows Indian Bands.
- Western Forest Products and B.C. Forest Products: logging of Lyell Island
- Fletcher Challenge: proposed logging of Stein Valley, affecting Lytton and Mt. Currie land claims.

Currently, the Taskforce is engaged in lobbying Canadian Pacific Forest Products and the Quebec government concerning the Barriere Lake Algonquin Band's proposal that a conservation strategy be created for the La Verendrye Wildlife Reserve, to allow continued traditional uses of the Reserve by the Band.

Many of the environmental issues threatening the rights of native peoples involve logging; the Taskforce is also developing a corporate advocacy campaign which focuses on a model code of environmental practice for forest land management. The model code states:

> The company will respect the title and rights of aboriginal peoples and will not engage in new or accelerated industrial development, including forest harvesting, on unsurrendered lands without agreement with the affected native people. On land where treaty rights exist, the company will actively seek and accept the participation of aboriginal peoples in managing the protection of the environment.

CHURCH INTERVENTIONS REGARDING ENVIRONMENTAL ASSESSMENT

Prepared by the Taskforce on the Churches
and Corporate Responsibility

The common denominator for Taskforce work on environmental issues in Canada has been a focus on the right of people to be consulted in a meaningful way about the decisions which affect them. This has led to Taskforce involvement in critiques of environmental assessment hearing processes, support for intervenor funding, and support for improved disclosure of information. This participatory/human rights theme is also at the base of Taskforce work, and much of the work by other groups, on issues of environment and development in the Third World.

The churches have been involved in several environmental hearing processes and in situations in which environmental assessment reviews should have been conducted but were not. The experience of both Project North and TCCR (with frequent leadership from the Anglican Church) provided the basis on which TCCR participated in government-sponsored consultations on the reform of the federal Environmental Assessment and Review Process (EARP) in 1987. Following are <u>some</u> concerns TCCR expressed about the current EARP process.

1. Scope of the EARP process

The federal EARP is supposed to include any initiative for which the federal government has a decision-making responsibility. However, there are several "grey areas" where application of the process is not clear and where exemptions have been made. For example, there have been private sector projects where federal department jurisdiction has been involved (e.g. responsibility for salmon fisheries) but where there has been no federal envrionmental assessment review process.

There are projects with multiple components or phases which, when taken together, could have a major cumulative effect on the environment. There are also individual development proposals which cannot be properly considered apart from broad regional planning and resource management plans. The West Coast Offshore Hydrocarbon Exploration project provides an example. Means should be found to designate geographic or ecologically sensitive areas where broad reviews must precede the consideration of individual proposals.

The concerned public should have greater opportunity for input to the terms of reference for a public hearing. For example, in the West Coast Offshore Hydrocarbon Exploration hearing, church representatives wanted terms of reference expanded to include questions such as aboriginal title, and energy policy and project need.

The EARP should be made mandatory through legislation, rather than remaining a process which depends on self-assessment by federal government departments, with no legislative basis.

2. Ensuring Effective Public Participation

For any proposal, public or private, funds should be available to assist participants in commenting on the initial environmental impact assessment, in participating in public meetings or hearings related to the proposal, and in participating in post-review monitoring.

Meetings and hearing schedules should be developed in consultation with stakeholders. Public participation in some hearings has been weakened because government and industry have had the time, personnel, and financial resources to prepare and review initial environmental impact statements, while public intervenors are required to respond in a few weeks without the same resources.

These and other related principles are the basis of other TCCR work on environmental issues. For example, TCCR has supported a Filipino group, Lingkod Tao-Kalikasan, in its fight to eliminate the environmental degradation produced by the dumping of mine tailings by a company partly owned by Placer Dome of Canada. Part of the strategy has been to press for release of information under the control of the company which would enable the local people to participate effectively in hearing processes. Efforts have also been made to provide, on Lingkod's request, access to expert scientific assistance.

These principles also underly TCCR's developing strategy of pressing for a requirement that companies provide for independent environmental audits. Without disclosure of information as an accepted principle, it is difficult for people to assess the environmental impact of corporations, and to make an informed decision about proposed projects.

The federal government has yet to make a decision regarding the reform of EARP which it initiated in 1987.

CORPORATE CAMPAIGNS ON ENVIRONMENTAL ISSUES

Prepared by the Taskforce on the Churches
and Corporate Responsibility

The Taskforce established a Canada: Energy/Environment sub-committee in September 1981 to provide greater focus on domestic energy and environmental issues. Some international issues with environmental dimensions were also put on the Taskforce agenda in succeeding years.

Initially, the subcommittee gave priority to nuclear fuel cycle issues. Taskforce members met with local citizens' groups opposing nuclear waste disposal plans and lobbied crown corporations such as Atomic Energy of Canada Ltd.(AECL). This work led to questions about the accountability of crown corporations, and TCCR, in cooperation with environmental groups, campaigned to open up the decision-making processes to more meaningful public participation. This work continues in preparation for federal hearings to be held soon on AECL's plans for disposal of high-level nuclear waste.

Since then, TCCR's energy and environment work has broadened, tackling issues involving private companies in various sectors of the economy: e.g. mining (acid rain, mine tailings); forestry (logging, pulp mill effluent, pesticide spraying); energy (oil and gas developments affecting native peoples; lead in gasoline).

The experience of battling "brush fires" in several sectors of the economy led to a decision to concentrate in greater depth in one sector - forestry. (The Taskforce continues to provide coordination for some work in other sectors - e.g. current work on energy - but depends on major leadership from one or more member churches.)

In the forestry sector, the Taskforce chose "codes of environmental practice" as an entry point for developing its own understanding of the sector, and for lobbying companies. It began in 1986 by requesting information from 52 companies on their forest management policies, and proceeded with further correspondence and then meetings.

A model code was developed with the assistance of professional foresters; and representatives from environmental, native and labour groups, universities, business and government. Its principles include clauses concerning aboriginal and treaty rights and forest dependent communities, as well as land use decision-making and land management principles.

The code has been widely distributed and is being used in discussions with companies not only by the churches, but by environmental groups. It has been published in Forest Planning Canada (a magazine published by environmentally concerned foresters in B.C.), and will shortly be published in a handbook for citizen participation in forestry planning, by the B.C. Public Interest Advocacy Centre. The churches have used it in discussions with Noranda Inc., Fletcher Challenge Canada, and Canadian Pacific Forest Products.

One fundamental principle of the code is that provision must be made for independent auditing and reporting to the shareholders and the public. It builds on the continuing emphasis in the Taskforce's work on strengthening the ability of people negatively affected by corporate decision-making to get access to the information they need to protect their rights. It also provides support to those people who want to bring pressure to bear on corporations through their decisions as consumers and investors, by supporting their information requirements. The churches are pressing this question in a shareholder proposal to Noranda Inc. (owners of MacMillan Bloedel and other companies), to be voted on April 27.

INTER-CHURCH COMMITTEE FOR WORLD DEVELOPMENT EDUCATION

"Ten Days for World Development"

Summary of work on the Environment, 1986-90

The Ten Days for World Development program is mandated to help Canadians raise their awareness of and develop an analysis of issues of international development. Within that mandate, the program clearly presents the perspective of the poor in Third World countries.

Throughout the years of our work, we have been aware of the tremendous pressures on the environment as a result of the poverty and injustices in the Third World. During our work on the root causes of hunger (1986-88), we produced an article entitled, "Trees and Human Survival: A Marriage Gone Wrong". It was also during those same years that we highlighted the effect of the international debt crisis on the ability of people to feed themselves.

As a follow-up to that work, and particularly in response to the calls of our Third World partners, we have concentrated more particularly on the debt crisis in the past three years. This emphasis, coupled with Canadian concern about environmental degradation throughout the world, led to increasing work on how the debt is related to environmental degradation. For the past two years we have tried to help people make that link, producing numerous materials which have been gathered into a kit entitled, "The Earth is Paying the Debt".

Interestingly, while Canadians have been talking more about the environment, our Third World partners have been insistent on naming poverty and injustice as the key issues for them. They have said that the environment concern is a First World concern and that the questions of the environment cannot and must not be separated from the fundamental questions of the economic system and the question of sovereignty (who determines how the resources of a country are used). Our visitors from Brazil have been particularly against the idea of "debt-for-nature" swaps and against the numerous agendas on the environment planned in the First World with little consultation with those who are burdened by poverty.

At our Annual Evaluation and Planning Meeting in March 1990, our network of ecumenical committees indicated that we must continue our work on the debt crisis. While they are concerned about the environment, they felt that there are other programs and organizations into which they can plug to work on their environmental concerns. The concern continues to be very present, but the feeling is that our program must be careful to continue working on the issues from the perspective of the poor in the Third World. We will continue to help people makes the links between environmental degradation and poverty, but we will not focus on the environment as our main issue for study and analysis.

HISTORY OF THE ANGLICAN CHURCH'S INVOLVEMENT IN ENVIRONMENTAL ISSUES

Peter Hamel

The Anglican Church's current involvement in environmental issues was initiated by a 1969 General Synod resolution on Pollution. This comprehensive, two-page manifesto urged the federal, provincial and municipal governments and individual citizens to take specific action in controlling pollution. It recognized that "the natural resources of the world have been carelessly used without due regard for the needs of future generations". It noted that "increased attention to problems of human environment is essential for sound world wide economic and social development".

In 1973 General Synod established the Unit on Public Social Responsibility. Part of its mandate was to develop criteria, policy and programs reflecting the Church's view on the environment e.g. pollution and the extravagant, wasteful use of resources and food.

In 1975 the Unit set two priorities: southern Africa and the impact of northern development on Native people. The focus on northern development was heavily influenced by a 1975 General Synod resolution that stated:

> "no new major industrial development in the north of Canada should be initiated on unsurrendered land until either Native land claims are justly settled, or terms governing that development are negotiated satisfactorily with the Native peoples concerned".

The emergence of the aboriginal peoples a major political force in the late 1960's coincided with the churches' re-examination of their relationship to aboriginal peoples. Aboriginal peoples and the land were under seige from massive industrial mega projects in northern Quebec, Manitoba, British Columbia, and the Mackenzie Valley.

It was the Aboriginal peoples who challenged the Anglican Church to address the environmental justice issues of our day. In so doing the churches were radicalized by their aboriginal members to rediscover the unity of humankind with all Creation. The history of Project North (1975) is the story of how we struggled ecumenically to meet that challenge. In 1980 The Taskforce on the Churches and Corporate Responsibilty began its Canadian involvement in environmental issues by co-ordinating the filing of a shareholder resolution with AMAX Inc of Greenwich, Connecticut. Amax had been given permission to dump toxic molybdenum mine tailings directly into coastal waters, part of the Nisga'a territory, in northwestern B.C.

The Anglican Church, with substantial support from TCCR and Project North, has worked on a number of environmental issues relating to fisheries policy, forestry, hydro-electric dams, nuclear power, mining, oil and gas exploration and production, and pipeline construction. We have appeared before the following <u>public hearings</u>:

1) Mackenzie Valley Pipeline Inquiry (1976-7)
2) Alaska Highway Pipeline Inquiry (June 1977)
3) Royal Commission on Northern Development (Ont.) (November 1977)
4) Kitts-Michelin Uranium Mining Project, Labrador (December 1979)
5) Norman Wells Pipeline Inquiry (November 1980)
6) Commission on Pacific Fisheries Policy (July 1981)
7) Amax Environmental Appeal Board Hearings (March 1982)
8) Royal Commission on the Economic Union and Development Prospects for Canada (40 page section on the Environment) (December 1983)
9) D.F.O. meetings on Alcan's Kemano Completion Proposal (April 1984)
10) Cinola Gold Project, Haida Gwaii (1984 - present)
11) West Coast Offshore Oil and Gas Exploration hearings (1984-5)
12) Hibernia Environmental Assessment Panel (July, October 1985)
13) testimony given at sentencing hearing for ten Haida arrested on Lyell Island (December 1985)

14) part of TCCR delegation to EARP revision hearings (May 1987)
15) Federal Public Review Panel on Tanker Safety and Marine Spills Response Capability (November 1989)
16) Alberta-Pacific Pulpmill Hearings (December 1989)

Current Issues include the following:

- fisheries policy on the Atlantic and Pacific coasts
- destruction of the boreal forest in Canada
- Cinola Gold Project, Haida Gwaii
- Protecting the Stein Valley, B.C.
- forestry policy
- Oldman River Dam, Alberta
- Lubicon Lake Indian Nation - forestry and oil and gas
- pulp mills and forestry management in Northern Alberta
- Wallaston Lake, Saskatchewan Uranium mine
- Rainforest destruction in the Amazon basin
- Grand Rapids Dam compensation, northern Manitoba
- Temagami oldgrowth forest, Ontario
- Ontario Hydro Electric Dam proposals for northern Ontario
- Steetley landfill site, Ontario
- Conservation Strategy for LaVerendrye Wildlife Reserve, Quebec
- James Bay 2 Hydro Electric proposals, Quebec
- Low-level flights in Labrador/Quebec
- proposed Kiggavik uranium mine, Baker Lake, NWT

The Taskforce has been extremely helpful in co-ordinating management/shareholder actions with a number of Corporations including:

- MacMillan Bloedel - Meares Island and Haida Gwaii
- Fletcher Challenge (BC Forest Products) - South Moresby, Meares Island, Stein Valley
- AMAX Inc. - Kitsault Molybdenum mine
- Petro-Canada, Numac and Norcen - Lubicon Lake Indian Nation land
- Western Forest Products - South Moresby
- Noranda, Inco - Acid Rain
- Gulf Canada Resources - Stokes Point, Yukon
- Great Lakes Forest Products - Mercury poisoning
- Placer Dome - copper mine in the Philippines
- Canadian Pacific Forest Products - Forestry management in LeVerendrye Wildlife Reserve

In addressing environmental issues the Anglican Church has worked closely with aboriginal organizations, environmental networks, other churches, labour, medical and peace groups. In 1976 the Rev. Allen Box was a key organizer of the "Shaping the Future: A Scientific and Christian Concern" conference at Deep River, Ontario. In 1979 Peter Hamel was part of the planning process for the W.C.C. "Faith, Science and the Future" international conference of theologians and scientists at Cambridge, Massachusetts. We have participated in a number of public rallies across the country.

In 1976 the PSR Unit initiated the Trinity Solar Project, under the leadership of the Rev. Paddy Doran, to demonstrate the feasibility of renewable energy techniques and energy conservation. Applications were encouraged from dioceses with properties suitable for the development of solar energy systems. Such systems were installed in churches in London and Moosonee.

Energy policy resolutions were addressed at General Synods in 1975 and 1980. Issues addressed Candu nuclear reactors, the impact of energy production on aboriginal people, and energy conservation at all levels of the church. The call for an ecumenical consultation to set up an interchurch task force was followed up but eventually failed.

In January 1984 we participated in a United Church sponsored "International Consultation of Religious Communities on Acid Rain" in Toronto. This led to the National Executive Council endorsing a policy statement in November 1984. The Diocese of Algoma took similar action. We joined the Canadian Coalition on Acid Rain and also endorsed open letters to the Prime Minister and the President of the United States encouraging action to reduce sulphur dioxide emissions in 1984 and 1987.

General Synod in 1989 adopted policy on the Cinola Gold Mine and the Grand Rapids Dam. Other actions reflected a growing awareness among members of the church that we have a responsibility to address the current crisis.

In October 1989 NEC adopted resolutions re the banning of all items containing CFC's and encouraging paper recycling. A more comprehensive resolution on the environment, reminiscent of the 1969 Act on Pollution, was also adopted.

In all of our work we have attempted to connect theological/ biblical reflection to specific environmental/social justice issues. The Public Social Responsibility Unit has worked closely with TCCR and the Aboriginal Rights Coalition in addressing corporations, governments and our own constituency.

Our work with aboriginal peoples and environmental organizations, and our inolvement in resource extraction issues, have increased our understanding of the biosphere. In many ways the struggle for aboriginal justice is key to our recovering the integrity of Creation. There are many parallels between the spirituality of the aboriginal peoples in their relation to the land and the early Israelites. Their struggles gave us a fresh understanding of God's justice. The challenge is to recover and practice similar "land ethic" within non-aboriginal society.

Our experience has taught us that a stewardship or conservationist model does not go far enough. The current crisis has taken place within current economic industrial systems. The stewardship approach fails to recognize the present system's injustice and lacks a vision of a new and different economic order.

In order to address the current crisis we need to deal with the question of ecojustice, the reordering of access to and use of natural resources within a just economic system that recognizes the need to protect sustainable ecosystems. We will never recover the integrity of the biosphere without the development of a just, sustainable economic system. Environmental justice is an integral part of social justice. Theologies of creation/environment must not neglect the liberation of people. The biosphere and the poor are co-victims of oppression. The poor, including the aboriginal peoples of the earth, will be liberated together or not at all.

The Anglican Church's work on environmental issues has been extensive, but has depended upon a few committed members across the country. We have failed in raising the consciousness of the many in the pew to participate in the popular movement now sweeping the country. Yes, we have supported action around the environmental sabbath, participated in a number of public hearings, encouraged widespread involvement in specific issues and theological reflection, but we have not penetrated the psyche of the grassroots church. We have not demonstrated to members in the pew that the church has a vital and exciting role to play in addressing the current crisis in the biosphere.

There are now signs, however, that this is changing. The 1989 comprehensive resolution on a response to the environmental crisis has inspired new initiatives. We are embarking on an ambitious educational project entitled Stewards of Creation. It includes lenten study, local parish action, parish covenanting in 1992, biblical reflection, liturgical celebration, caravans, dialogue between aboriginal and non-aboriginal members, Ten Days visitors, and co-ordination with the CCC program on Justice, Peace and the Integrity of Creation. All of this activity will lead up to a special focus at the 1992 General Synod.

Some Catholic Church Initiatives

On Ecological Issues

... 1975-77, the Catholic Bishops Conference stressed the theme of responsible stewardship of energy resources in a series of public interventions concerning the development of northern pipelines and hydro-developments. The physical destruction of the environment related to these resource development projects was also addressed.

... 1980-1, Catholic dioceses on the East (Newfoundland) and West coasts (Vancouver Island) were active in raising public awareness about potential environmental damage associated with major offshore drilling and tanker projects in coastal waters.

... 1981, the Québec bishops published an important pastoral declaration entitled, Les Chrétiens et l'environnement (Christians and the Environment) which identifies some of the moral responsibilities of Christians in addressing major environmental issues today (e.g., acid rain, nuclear energy, etc.).

... 1984, the leaders of the major churches issues an open letter to the Prime Minister calling on the governments of Canada and the United States to negotiate a treaty on acid rain and take action in dealing with the critical environmental issues.

... 1985, the Québec bishops published a working instrument on agricultural issues which emphasized major concerns about the environmental impacts of new technologies in agricultural development.

... 1987ff, diocesan social justice commissions in British Columbia, Alberta, and New Brunswick have been active in various environmental projects related to the rapid depletion of our forests.

... 1989, the Canadian Catholic Organization for Development and Peace began to put a priority on "sustainable development" in its education programs over the next three years. Several educational materials are being produced on this theme.

... 1990, Pope John Paul II focussed the Catholic Church's attention on the challenges of the ecological crisis in his World Day of Peace message, January 1, 1990. This document is getting more widespread circulation in church circles.

COUNCIL
OF
CHRISTIAN
REFORMED
CHURCHES
IN
CANADA

MEMORANDUM

TO: "Workshop on the Churches and the Environment"

FROM: Aileen Van Ginkel, Council of Christian Reformed Churches in Canada

DATE: April 17, 1990

RE: Background Materials

We regret that representatives of the Council of Christian Reformed Churches in Canada are unable to attend the "Workshop on the Churches and the Environment," but wish to inform the participants of our ongoing interest and actions regarding environmental issues.

The Council's Committee for Contact with the Government was mandated in November, 1989 to "address the government on matters related to the environment and our stewardship of God's creation."

The Committee has decided that it will focus initially on articulating a theology of creation and biblical stewardship. We hope that this exercise will provide us with direction as we apply to particular environmental concerns our understanding of creation and our role as human beings within it. We realize that, to a large extent, issues around the environment incorporate spiritual concerns which can be addressed directly by the churches.

The Committee is eager to extend its witness to government and to church-members themselves in partnership with other church groups. We would very much welcome interaction on an ongoing basis.

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A LUTHERAN PERSPECTIVE FOR AN ENVIRONMENTAL AGENDA
A Brief Review Prepared for the Taskforce on the Churches and Corporate Responsibility Consultation - April 19,1990
Prepared by David Pfrimmer

Introduction:

In preparing the following statement about where Lutherans are currently with respect to the "Justice, Peace and Integrity of Creation Process", a few cautionary words are in order. I have prepared this brief analysis as a way to begin the discussion with our ecumenical partners and within the Lutheran community. There will be pieces of the work and discussion not included here because of the limited space and the lack of time to thoroughly review all the previous records of Lutheran organizations. It is my hope they might be added as the process continues.

Lutherans offer at least two contributions to the efforts to sustain creation. The first would be to articulate the theological framework. The second would be to address, with other ecumenical partners, specific issues. I will try to outline briefly the elements of these two considerations and then identify some potential future directions.

Theological Understanding:

As descendants of the sixteenth century reformation, Lutherans have a theological heritage with a highly anthropocentric mission for the Church that has been used to justify very negative consequences for creation. It has resulted in others, like historian Lynn White, who have blamed Christianity for humanity's destructive effect on the environment based upon the divine command to people to exercise "dominion" over creation. While Christianity may not be the cause, there have been certain themes that can be identified which found a home in the religious tradition. Lutherans have had to quietly rethink some of these dominant religious themes, many of which form the basis of the sixteenth century reformation movement, in the light of the harsh reality that humanity currently has the capacity to destroy its life support system.

Martin Luther in the fall of 1532, reflected on the question "Why did God create the world?" Luther's response was that "...God might have left the world uncreated. But He created it in order to show His glory and power." Redemption and salvation (Second Article of the Apostle's Creed) - justification by faith - is central to Lutheran theology. This has meant that there has been a heavy emphasis on the human person and less attention to the doctrine of creation (First Article of the Apostle's Creed).

This very "human centred" mission allowed at least three views of "nature". The first was the "mechanical view of nature" in which nature had no value apart from humanity. For these

Christians nature just existed and was irrelevant to the real and meaningful issues of human existence. The second view was the "industrial view" which values nature as inputs for the social industrial machine. These Christians needed to develop a religious morality to justify and drive "progress." A third view, the "platformic view", perceived creation as the necessary stage by which God could work to redeem humanity. Creation became an affirmation of humanity's redemption. These views while different, share in common the "human-centred" redemption theme which motivated Lutheran reformers who thought it needed increased emphasis. Thus while Christianity was not the cause of environmental destruction, these three general views fit well with the social justification necessary to allow it.

More recently, Lutherans have needed to rethink their theological emphasis. While human redemption/salvation remain vitally central to the church's proclamation, more emphasis is being given to the place of creation in the theological formula. One important contribution in Canada was the development and adoption of the Lutheran Church in America's Social Statement, The Human Crisis in Ecology (July 1972)' This Statement captured one of the central themes around which many Lutherans were re-evaluating the sixteenth century emphasis - community. The Statement recognized that

> "God so orders creation that everything in it is related to everything else. All physical components and all organisisms, including human beings are purposefully woven together in ecological systems...The ecological crisis consists in the radical violation of the systems God creates. [2]

Community needs to be understood in a much broader way. God is pressuring and influencing creation to a more cooperative holistic community. While humanity is God's unique creation of infinite value, nature is also unique and valued by the Creator. People are called to a right relationship not only with God, but also with their neighbour and with nature!

As caretakers of creation, humanity has enjoyed special privileges but has not been as diligent in fulfilling our special responsibilities to proclaim the "new creation." In the final statement adopted at the Eighth Assembly of the Lutheran World Federation held in January 1990 in Curitiba, Brazil, Lutherans from around the world said,

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[1] The Evangelical Lutheran Church in Canada was formed in 1986 in a merger between the Evangelical Lutheran Church of Canada and the Lutheran Church in America - Canada Section.

[2] The Human Crisis in Ecology, (The Lutheran Church in America, adopted July 1972), p.1

"We hear the cries from creation as a chorus of anguish...The interrelatedness of the total ecosystem calls for answers to these cries that cannot simply come from technology. There is a need for a new set of values and for a rediscovery of the spiritual dimension of human life on earth...

"...There is an inseparable relationship and interdependence between humanity and creation as a whole, for survival as well as salvation. We believe "that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God' (Romans 8:21)"[3]

An important contribution to this "integrity of creation" theme must be to develop an appropriate theological framework for understanding the important questions and shaping the critical values. Lutherans have been quietly involved in this task. Equally important for Lutherans is to insure that this new framework and this renewed emphasis on the unique and valued role of creation, maintains its relationship to God's work for justice and peace. The principle cause of the current ecological crisis is human sin, our collective arrogance and rebellion against God's intention. Thus Christianity is not the cause of the ecological crisis, humanity is!

Specific Issues:

Lutherans have expressed their concern for creation in addressing a number of specific issues; namely energy issues, acid rain, and some forestry issues in connection with Canada's aboriginal peoples.

As early as 1976, the Lutheran Church in America had developed a number of Study Programs to support reflection on the Social Statement, "The Human Crisis in the Ecology." Food, Fuel, and Future was one such program that was used widely. It was a study program designed for parishes on "...just and humbler lifestyles."[4]

In 1983, the Rev. Cliff Monk presented a paper, "Energy and Our Future: Who is deciding?", to the Lutheran Church in America-Canada Section convention. On one level this began a renewed attention to consider the appropriate use of energy resources and the role of Canadians in deciding how they should be used. Much of the focus was to counter arguments supporting increased

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[3] The final Statement adopted by delegates to the Eighth Assembly of the Lutheran World Federation, Curitiba, Brazil, January 30 - February 8,1990.

[4] Food, Fuel, and Future, Parish Life Press, Philadelpia, 1976

dependence on nuclear supplies. This paper was developed into a flyer and circulated widely throughout the church. It also served as the basis for a brief to the "Interfaith Hearings on Nuclear Issues" in Toronto which was sponsored by the Interfaith Program for Public Awareness of Nuclear Issues. A number of Lutherans have also been involved in the Saskatchewan InterChurch Uranium Committee.

Lutherans participated in the "Acid Rain Consultation" in 1983 and helped arrange participation by their U.S. counterparts. This was an important event in that it focused a very popular concern within the Lutheran community. A number of resolutions were passed by national bodies and synods, such as the very lengthy resolution passed by the Eastern Canada Synod in June 1984 which essentially adopted the statement and plan of action from the "consultation."

Lutherans have also worked with native people in pursuit of a just settlement of aboriginal land claims. This has resulted in some actions on forestry issues and land management question that have played an important role.

For the Future:

There is a renewed interest in environmental issues across the church. There have already been a number of workshops on environmental issues, such as recycling and conservation. At our synod (regional) conventions some have chosen an environmental theme, such as the Eastern Synod theme - "Celebrate Creation." Much of this interest should continue if momentum and support can be given to these focal moments. Appropriate resources will need to be identified and developed. One suggestion that is being proposed is the development of "whole earth congregations" that conform to a set of creation-friendly criteria.

There is a concern for the relationship between food production, the family farm - rural communities, and the environment. Some work has been done on this, but more will need to be undertaken. Eighty percent of the Lutheran parishes are in rural areas and many issues are emerging (ie. the demise of the family farm, corporate farming, monoculture, plant breeders rights, "mining" the soil etc.) These issues will need to be a part of the Lutheran and ecumenical agenda.

There are suggestions that the national church should be working on a new statement on "environmental integrity" that captures more of the current theological discussion as outlined very briefly above. The Justice, Peace and Integrity of Creation (JPIC) process may be an avenue to help this articulation. At the LWF Assembly, delegates committed themselves to the JPIC process with other ecumenical partners. The JPIC process has also been supported at the national level through the ELCIC's Division for Church and Society.

THE PRESBYTERIAN CHURCH IN CANADA AND THE ENVIRONMENT

Though life is a gift from God,
human life depends on the created world.
Our care for the world must reflect God's care.
We are not owners, but stewards of God's good earth.

Concerned with the well-being of all of life
we welcome the truths and insights
of all human skill and science
about the world and the universe.

Our stewardship calls us
to explore ways of love and justice
in respecting God's creation
and in seeking its responsible use
for the common good.

Living Faith (2.4.1 - 2.4.2)

The Presbyterian Church in Canada has been involved in education and action on environmental issues for nearly twenty years. Two documents - 'The Theology of Ecology' and 'A Policy Statement on Ecology' - were presented to the 99th General Assembly in 1973. The former was commended to congregations as a study document and the recommendations in the latter have formed the basis for the Church's concern about the environment over the past seventeen years. Paramount among these recommendations were the encouragement of environmental chapters at the congregational level, the recognition of the danger of overpopulation to the environment, the curbing of extravagant productivity and consumerism and the encouragement of restraint in buying habits.

Environmentally related statements were issued by the General Assembly in

- 1976 (environmental protection of the Canadian North)
- 1981 (energy conservation)
- 1983 (energy policy)
- 1984 (acid rain)
- 1987 (energy within context of Canada - U.S. Free Trade Agreement) and
- 1988 (soil degradation and abuse of water resources on Canadian farms)
- 1989 (genetic engineering and genetic diversity)

In recognition that past statements and the activities flowing from them have not matched the acceleration in the degradation of the planet, a new initiative has been underway for the past eighteen months which will culminate in a new policy statement and a series of recommendations which will be considered by the 116th General Assembly in Vancouver in June 1990. Both domestic and global environmental concerns will be addressed.

Congregations and individuals will be asked to review their efforts since the first major environmental statement and to consider a series of steps to broaden their environmental awareness and to strengthen their commitment to the concept of appropriate sustainable development.

To support such activities the following measures have been planned and or implemented:

1) A national symposium held in the fall of 1989, brought together clergy and laypersons with experience in environmental matters to begin the development of a churchwide strategy.

2) An Environmental Day program has been developed which enables a congregation to structure a Sunday (including worship) around environmental concerns. Acceptance by congregations within which the program was developed is high. Other congregations have been invited to sponsor a public Sunday around the program.

3) A compact environmental kit has been prepared for distribution to congregations as a consciousness raiser.

4) A videotape is in the early stages of preparation which will augment the aids already available.

It is expected that demand for these resources will increase following the 116th General Assembly's consideration of the new policy statement.

Feedback from individuals and congregations indicates a quickening of interest in the environment. The aim and hope of the Presbyterian Church is to facilitate the translation of this interest into positive action in support of appropriate sustainable development.

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UNITED CHURCH OF CANADA
ENVIRONMENTAL FOCUS

The United Church's General Council Meeting of 1977 adopted a report of its Task Force on the Environment which called for a shift in theological perspective regarding humanity's relationship to the rest of creation. To replace the image of humans having dominion over creation, General Council commended to the church the concepts of the nurturing gardener and partnership with God.

During the 1970s, several regional conferences of the United Church began raising issues about the environmental impacts of uranium mining. This work in Saskatchewan and British Columbia led to the adoption in 1980 of the first policy statements on a specific environmental problem. The uranium mining and nuclear power resolution called for a moratorium on all further development until a full-scale public inquiry had examined and dealt with the variety of unresolved ecological and health questions.

Churches in the Muskoka region brought the problem of acid rain to the church's attention with a policy statement in 1982. This led to considerable national efforts including the sponsoring of a consultation where representatives of U.S. denominations were invited to Toronto in order to enlist their support in efforts to get the American administration to take the problem seriously. Through TCCR the United Church also participated in meetings with senior management of INCO and Noranda, two of the largest Canadian emittors of acid rain causing gases.

The church continued to work on a number of other specific issues during the 1980s including toxic wastes, forestry, agricultural practices and fisheries. A major focus has developed in regards to the atmospheric problems of the depleting ozone layer and the global warming effect. The General Council Executive adopted a resolution in March 1988 concerning the ozone problems and this led to advocacy with government and education/action programs with congregations.

A policy on global warming (the greenhouse effect) was put in place in 1989 and has resulted in advocacy initiatives with federal and provincial governments. Educational resources are presently being developed. The United Church has also made contacts with churches in East and West Europe and the United States to involved them in some co-ordinated international advocacy on the issue.